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**Convention of the
National Federation of Religious Liberals
and the
Free Religious Association of America**

IN CONNECTION WITH THE
PANAMA-PACIFIC INTERNATIONAL EXPOSITION
HELD IN

OAKLAND, CALIFORNIA

SUNDAY, AUGUST 29TH, 1915

AT THE

FIRST UNITARIAN CHURCH

COR. FOURTEENTH & CASTRO STS.

MORNING, AFTERNOON &
EVENING SESSIONS



General Topic: THE WIDER VISION

The public is invited to participate

no Report of this sixth Congress
was printed

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NATIONAL FEDERATION OF RELIGIOUS LIBERALS.

PHILADELPHIA, November 20, 1915.

Dear Friend and Fellow-Member:—

At a business session of the National Federation of Religious Liberals, held February 24, 1915, at the Friends Meeting House on Race Street, Philadelphia, in connection with the Fifth Congress of the Federation, convened in that city, the fuller and more effective organization of the association was earnestly considered.

It was unanimously resolved to frame new articles of association which should provide especially for a more thorough representation and coöperation of the avowedly liberal denominations and societies of the United States in the constructive religious, ethical, and social endeavors of the Federation.

To carry out these purposes a committee of ten, representing at least five of the liberal religious movements of the country,—namely, the Society of Friends, Unitarians, Universalists, Reform Jewish Congregations, and Ethical Culture Societies,—was appointed by the president of the Federation, Prof. Jesse H. Holmes, Ph.D., after consultation with leading men and women of said fellowships.

On May 20, 1915, a meeting of this committee was held at Swarthmore College. All were present. After the reading of communications from prominent liberals of various religious affiliations, and a general interchange of opinions, provisional articles of association were carefully considered, amended, and finally adopted unanimously as the recommendation of the committee to the Federation.

As the members of the latter are too widely scattered to make the calling of a special business meeting advisable, the secretary has been instructed to send to each of its members a copy of the proposed articles, with the request that they express on the inclosed postal, or otherwise, their approval or disapproval of the plan and purpose submitted, and transmit the same to Charles W. Wendte, D.D., Secretary of the National Federation of Religious Liberals, 165 Hunnewell Avenue, Newton, Mass., before December 5, 1915.

When the results of said referendum shall be known the Executive Committee of the Federation will meet and take action accordingly.

*adopted, with slight
changes
Tues 10/10*

PROVISIONAL ARTICLES OF FEDERATION.

SUBMITTED BY THE COMMITTEE ON REORGANIZATION, AT SWARTHMORE,
MAY 20, 1915.

I. NAME.

The name of this association shall be the National Federation of Religious Liberals.

II. PURPOSE.

1. The purpose of this Federation is to promote the religious life by united testimony for sincerity, freedom and progress in religion, by social service, and a fellowship of the spirit beyond the lines of sect and creed.

2. Participation in this Federation will leave each individual responsible for his own opinions alone.

III. MEMBERSHIP.

1. Membership in the Federation may be acquired by individuals, and by religious or ethical bodies, that approve its purposes, and pay the annual dues hereinafter provided for.

2. Any of the organizations affiliated with the Federation desiring hereafter to withdraw from it, may do so by notifying the Council to this effect. Non-participation for four years in the work of the Federation shall, after due inquiry has been made by the Council as to the wish of the association in question, be considered a sufficient ground for abrogating its relation with the Federation.

IV. GOVERNMENT.

1. The government of the Federation shall be vested in a Council, to consist of seven members, chosen by ballot at its biennial business meeting and, in addition, of two officially appointed representatives of each of the religious and ethical bodies that shall have become members of the Federation.

2. The members of the Council shall hold office for two years, or until their successors shall be duly elected or appointed by their respective organizations.

3. The Council shall have power to fill vacancies which may occur in its membership.

V. OFFICERS.

1. The officers of the Federation shall be chosen biennially by a majority vote of the Council from among the members of the latter. They shall consist of a president, a secretary, and a treasurer, who, together with four additional members of the Council chosen at the same time and in the same manner, shall constitute an Executive Committee of seven, to whom shall be committed the conduct of the business of the Federation, subject

to the control of the Council. Five of this Committee shall constitute a quorum.

2. Honorary vice-presidents, not to exceed six in number, may, on nomination by the Council, be elected at the biennial meeting of the Federation.

VI. DUES.

1. The annual dues of individual members of the Federation shall be one dollar.

2. Each of the bodies represented by two official members in the Council shall pay annual dues of not less than one hundred dollars.

VII. MEETINGS.

1. A business meeting of the Federation for the transaction of whatever matters may be brought before it shall be held once in two years at a time and place to be determined by its Council.

2. The Federation shall hold public meetings or congresses at the option of the Executive Committee, and at such times and places as it shall determine, for the discussion and furtherance of the objects for which the society was created.

VIII. AMENDMENTS.

These articles may be amended at any business meeting of the Federation by a two-thirds vote of the members present, provided that public notice of the amendment shall have been given with the call of the meeting at least a year previous.

JESSE H. HOLMES.

HENRY FERRIS.

MORRIS JASTROW, JR.

GEORGE O'DELL.

CHARLES W. WENDTE.

CHARLES E. ST. JOHN.

HENRY BERKOWITZ.

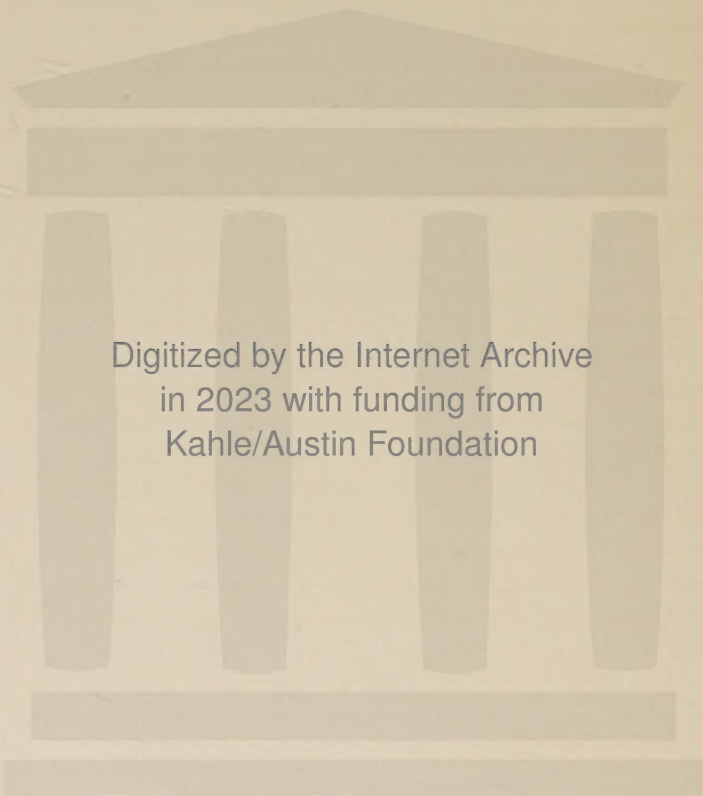
JOSEPH KRAUSKOPF.

FRANK O. HALL.

J. CLARENCE LEE.



PROGRAM OF MEETINGS



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THE NATIONAL FEDERATION OF RELIGIOUS LIBERALS

Was organized at Philadelphia in 1908 at a private conference of representative liberal religious thinkers and social workers of the United States. Its purpose is to unify and concentrate the forces which make for religious sincerity, freedom, tolerance, and progress in America, and bring them, so far as may be, into council and co-operation concerning the spiritual and ethical interests they possess in common. In a sense this Federation may be considered as the offspring of the International Congress of Religious Liberals, with which it is affiliated, and whose liberalizing and reconciling influences it is intended to conserve and further in the American community.

The Federation holds, from time to time, alternately with the International Congress referred to, extended public meetings of religious liberals in centres of American thought and life, at which united and earnest testimony is given in behalf of the great universal affirmations of the moral and religious life. It seeks to increase the faith of free and reasoning men in the underlying principles of pure religion held in the spirit of perfect liberty; to foster the sentiments of tolerance and good-will, both religious and racial, in the community; and to promote a fellowship of the spirit based on religious character and conduct and not on creed and rite.

The Federation has held congresses in Philadelphia, New York City, and Rochester, N. Y., and now seeks to extend its influence to the Pacific Coast.

OFFICERS.

President.

Professor JESSE H. HOLMES, Ph.D., of Swathmore College, Pa.

Secretary.

CHARLES W. WENDTE, D.D., 25 Beacon Street, Boston, Mass., to whom applications for membership and communications may be addressed.

Executive Committee.

Rev. FREDERICK A. BISBEE, D.D., Editor *Universalist Leader*, Boston, Mass.

ELIZABETH POWELL BOND, Philadelphia, Pa.

Rev. SAMUEL A. ELIOT, D.D., President American Unitarian Association, Boston, Mass.

Rev. HUGO EISENLOHR, Pastor German Evangelical Church, Cincinnati, Ohio.

Rev. GEORGE H. FERRIS, D.D., Pastor First Baptist Church, Philadelphia, Pa.

Professor GEORGE B. FOSTER, Ph.D., University of Chicago.

Mrs. MARY LEWIS GANNETT, Rochester, N. Y.

Rev. FRANK O. HALL, D.D., Minister Church of the Divine Paternity (Universalist), New York.

Rev. FREDERICK W. HAMILTON, D.D., Cambridge, Mass.

Dr. O. EDWARD JANNEY, Baltimore, Md.

SUSAN W. JANNEY, Philadelphia, Pa.

Rev. JENKIN LLOYD JONES, LL.D., Minister Abraham Lincoln Centre, Chicago, Ill.

Rabbi JOSEPH KRAUSKOPF, D.D., Keneseth Israel Congregation, Philadelphia, Pa.

Rev. J. CLARENCE LEE, D.D., Pastor Church of the Restoration (Universalist), Philadelphia, Pa.

Rev. HENRY MOTTET, D.D., Rector Church of the Holy Communion, New York.

EDWIN D. MEAD, World Peace Foundation, Boston, Mass.

Rabbi DAVID PHILIPSON, B'ne Israel Congregation, Cincinnati, Ohio.

Rev. J. HERMAN RANDALL, Minister Mt. Morris Baptist Church, New York City.

Rev. CHARLES E. ST. JOHN, Pastor First Unitarian Church, Philadelphia, Pa.

Professor NATHANAEL SCHMIDT, Cornell University, Ithaca, N. Y.

Professor ANNA GARLIN SPENCER, Meadville Theological School, Pennsylvania.

Rev. CARLYLE SUMMERBELL, Pastor Christian Church, Wolfeboro, N. H.

Rev. CARL A. VOSS, Pastor Smithfield Street German Evangelical Church, Pittsburgh, Pa.

S. BURNS WESTON, Director Ethical Society, Philadelphia, Pa.

Rev. CHARLES W. WENDTE, D.D., Foreign Secretary of the American Unitarian Association, and General Secretary International Congress of Free Christians and Other Religious Liberals.

THE FREE RELIGIOUS ASSOCIATION OF AMERICA

Was organized in 1867 and has had a distinguished history. Though having its headquarters in Boston, it is a national organization, and has members and officers in various States of the Union.

The objects of this Association are to encourage the scientific study of religion and ethics, to advocate freedom in religion, to increase fellowship in spirit, to emphasize the supremacy of practical morality in all the relations of life, and to encourage the organization of local Societies or Free Churches on the basis of Free, Spiritual, and Universal Religion. All persons sympathizing with these aims are cordially invited to membership.

Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being.

Ralph Waldo Emerson is reported to have been the first to sign its articles of association.

OFFICERS OF THE FREE RELIGIOUS ASSOCIATION.

PRESIDENT.

JOHN HAYNES HOLMES . . . 61 East 34th St., New York, N. Y.

VICE-PRESIDENTS.

WILLIAM M. SALTER	Cambridge, Mass.
BENJAMIN F. UNDERWOOD	Quincy, Ill.
ALFRED W. MARTIN	New York, N. Y.
ELIZA A. YOUMANS	Winona, Minn.
EDWARD WALDO EMERSON	Concord, Mass.
STEPHEN S. WISE	New York, N. Y.
EDWIN D. MEAD	Boston, Mass.
JENKIN LLOYD JONES	Chicago, Ill.
FRANK B. SANBORN	Concord, Mass.
WILLIAM C. GANNETT	Rochester, N. Y.
EDWARD CUMMINGS	Cambridge, Mass.
FRANK O. HALL	New York, N. Y.

SECRETARY.

GEORGE GROVER MILLS Watertown, Mass.

TREASURER.

WILLIAM H. HAMLEN . . . 5 Symmes Road, Winchester, Mass.

DIRECTORS.

EMMA E. MAREAN, EMERSON P. HARRIS, ANNA GARLIN SPENCER,
WILLIAM SULLIVAN, ALONZO ROTHSCHILD, WILLIAM K. LORD,
ABRAHAM M. RIBBANY, IDA C. HULTIN, MARY J. BUCHANAN.

Membership in either of these two societies is open to all, and may be secured by application and the payment of a fee of one dollar annually.

THE FELLOWSHIP OF THE SPIRIT

ILLUSTRATIVE READINGS.

C. W. W.

We have grown up under different influences. We bear different names. Diversities of opinion may incline us to worship under different roofs, or diversities of tastes or habit to worship with different forms. But we may still honor and love and rejoice in one another's spiritual life and progress as truly as if we were cast into one and the same unyielding form. In many great truths, in those which are most quickening, purifying, and consoling, we all, I hope agree. There is a common ground of practice aloof from all controversy, on which we may all meet. We may all unite hearts and hands in doing good, in fulfilling God's purposes of love towards our race, in toiling and suffering for the cause of humanity, in spreading intelligence, freedom, and virtue, in making God known for the reverence, love, and imitation of his creatures, in resisting the abuses and corruptions of past ages, in exploring and drying up the sources of poverty, in rescuing the fallen from intemperance, in succoring the orphan and widow, in enlightening and elevating the depressed portions of the community, in breaking the yoke of the oppressed and enslaved, in exposing and withstanding the spirit and horrors of war, in sending God's word to the ends of the earth, in redeeming the world from sin and woe. May this universal charity descend on us, and possess our hearts; may our narrowness, exclusiveness, and bigotry melt away!—*William Ellery Channing.*

I have no regard to persons or professions; for, when we come into the truth, it will banish from the earth all sectarianism; and, when we come back into the state which we ought to be in, to become the children of God, we shall all be brethren and sisters of one family.—*Elias Hicks.*

We cannot break down the party walls which divide us, but we can build them so low that men may be able to shake hands across them.—*Thomas Binney.*

A liberal Christian or a liberal Jew will have, and will feel, ties with those Christians or Jews who could not, and do not, call themselves "liberals." But he will also feel ties with the liberals belonging to religions other than his own. More particularly should and can the liberal or progressive, Jew and Christian dwelling in, and citizens of, the same country, be drawn to each other with bonds of sympathy and understanding. For in England, at any rate, liberal Jew and liberal Christian stand closer to each other than to any other existing creed, just as (so I venture to think) Judaism and Christianity are really more allied to each other than is either to any other of the great historical religions.—*C. G. Montefiore, England.*

There is a principle which is pure, placed in the human mind, which in different places and ages hath had different names; it is, however, pure, and proceeds from God. It is deep and inward, confined to no form of religion, nor excluded from any, when the heart stands in perfect sincerity. In whomsoever this takes root and grows, they become brethren.—*John Woolman.*

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in.

—*Edwin Markham.*

The best religion is the most tolerant.—*E. DeGirardin.*

The responsibility of tolerance lies with those who have the larger vision.—*George Eliot.*

PROGRAM

AUGUST 29TH, SUNDAY MORNING AT 11:00 O'CLOCK.
At the First Unitarian Church, Oakland.

TOPIC: INTERDENOMINATIONAL FELLOWSHIP AND
GOOD-WILL.

Presiding: Rev. JOHN HAYNES HOLMES, Minister
Church of the Messiah (Unitarian), New York
City.

OTHER SPEAKERS:

Pres. JOSEPH SWAIN, of Swarthmore College,
Pennsylvania. (Society of Friends.)

Rev. A. R. TILLINGHAST, Minister Universalist
Church, Pasadena, Cal.

Prof. JOHN W. BUCKHAM, D. D., (Congrega-
tionalist) of Berkeley, Cal.

Prof. Mrs. ANNA GARLIN SPENCER, of the Mead-
ville Theological School, Pennsylvania.

Rabbi MARTIN A. MEYER, D. D., Congregation
Emanu-El, San Francisco.

and, it is hoped,

Prof. FERDINAND BUISSON, Representative of the
Government Schools of France, and Member of
the Association of Free Believers and Free
Thinkers of Paris (*Libres Croyants et Libres
Penseurs*).

THE SYMPATHY OF WORLD RELIGIONS.

ILLUSTRATIVE READINGS.

In all ages wisdom entering into holy souls maketh them friends of God and prophets.—*The Wisdom of Solomon.*

The catholic-minded man regards all religions as embodying the same truths: the narrow-minded man observes only their differences.—*Chinese Wisdom.*

Honor your own faith, and do not slander that of another.—*Buddhist Wisdom.*

In every nation he that revereth God and worketh righteousness is accepted of Him.—*Christian Scriptures.*

Every nation has a quarter of the heavens to which they turn in prayer; it is God who turneth them towards it. Hasten emulously after good wheresoever ye be, God will one day bring you all together.—*The Mahometan Koran.*

If thou art a Mussulman, go stay with the Franks; if thou art a Christian, mix with the Jews; if thou art a Shuah, mix with the Schismatics. Whatever is thy religion, associate with men of opposite persuasions. If thou canst mix with them freely, and art not the least angered whilst listening to their discourse, thou hast attained peace, and art a master of creation.—*Arabian Scriptures.*

We profess the universal and absolute religion, whose cardinal doctrines are the Fatherhood of God and the Brotherhood of Man, and which accepts all the truths of all Scriptures and honors the prophets of all nations.—*Keshub Chunder Sen, Hindu Theist.*

The Church Universal is made up of all those whom God has "called out of the world, and worldly spirit, to walk in His Life and Light." This comprehensive and truly catholic church may have members both "among Heathen, Turks, Jews, and all of the several sorts of Christians, men and women of integrity and simplicity of heart, who, though blinded in some things in their understanding and perhaps burdened with the superstition and formality of the several sects in which they are engrossed, yet being upright in their hearts before the Lord, chiefly aiming and laboring to be delivered from iniquity, and loving to follow righteousness, are by the secret touches of this holy light in their souls enlivened and quickened, thereby secretly united to God, and there-through become true members of this catholic church.—*David Barclay, English Quaker, 17th century.*

He who knows one religion only, knows none.—*Prof. Max Mueller, Oxford, England.*

It is perfectly evident to all illuminated minds that we should cherish loving thoughts of all people and humane views of all the great and lasting religions, and that whoever would advance the cause of his own faith must first discover and gratefully acknowledge the truths contained in other faiths.—*Rev. John Henry Barrows, D.D., (Presbyterian Christian), Presidential Address, World's Parliament of Religions, Chicago, 1893.*

PROGRAM

AUGUST 29TH, SUNDAY AFTERNOON SESSION, AT
3:00 O'CLOCK.

TOPIC: THE SYMPATHY OF WORLD RELIGIONS.

Presiding: Rev. CHAS. W. WENDTE, D. D., of Boston.

Speakers:

Rev. GEORGE R. DODSON, Ph. D., of St. Louis,
Missouri.

Rev. CLAY MACCAULEY, of Tokio, Japan.

Rabbi M. FRIEDLANDER, Oakland, Cal.

DHAN G. MUKERJI, (of Brahmanic Faith).

Rev. SAMUEL M. CROTHERS, D. D., of Cam-
bridge, Mass.

An invitation has also been extended to Buddhist and
Confucian teachers to address the meeting.

INTER-RACIAL JUSTICE AND WORLD BROTHERHOOD.

ILLUSTRATIVE READINGS.

God hath made of one blood all nations of men for to dwell on all the face of the earth.—*Acts xvii. 26.*

There are some races more cultured and advanced than others, more ennobled by education. But there are no races more noble than others. All are equally destined for freedom.—*Alexander von Humboldt.*

There is only one species of man; the varieties are numerous, but do not go deep.—*Ratzel, German Ethnologist.*

Variously gifted nations with ease interchange their respective products. But man's best products are his happy and sanctifying thoughts, which extend their fertilizing or consolatory influence for thousands of years and from generation to generation. . . . Civilization, culture, and morality are but the sum of lucid thoughts, mostly inherited by us, and of Asiatic origin. No civilized people stands high enough to be incapable of adopting anything new from the so-called barbarous nations, or not to have already adopted something from them. . . . Until four or five centuries ago the inhabitants of Europe received rather than spread the benefits of civilization.—*Oscar Peschel's "The Races of Man."*

The most frequent cause of error to which I feel myself bound to call attention has its origin in the high opinion which the European has of himself, in the habitual contempt which is the most striking feature of his relation with other peoples, and especially to those which, with greater or less reason, he treats as barbarians or savages.

If it is sad to be forced to recognize moral evil in races and in nations which have carried social civilization to the highest degree of perfection, it is consoling to acknowledge the *good* in the most backward tribes, and to find it there in its most elevated and refined form. The fundamental identity of human nature is nowhere displayed in a more striking manner.—*A. De Quatrefages*, "*The Human Species*."

Under all the diversities of government, custom, color, clime, which divide the nations, there is a unity deeper than all these. The humanity of each nation is older and deeper than all its traditions, than institutions, language, race.—*Dr. F. H. Hedge*.

Race and nationality cannot circumscribe the fellowship of the larger communion of the faithful, a communion destined to embrace in one covenant all the children of men. No caste or tribe can lay claim to superior sanctity. None is nearer the heart of God than another.

God is no respecter of persons. In His sight it is the black heart, not the black skin; the crooked deed and not the curved nose, which excludes. The God of the Universe speaks to all mankind.—*Rabbi Dr. Emil G. Hirsch*, at *World's Parliament of Religions*, Chicago, 1893.

PROGRAM

AUGUST 29TH, SUNDAY EVENING SESSION AT 8:00
O'CLOCK.

TOPIC: INTER-RACIAL JUSTICE AND WORLD-BROTHER-
HOOD.

Presiding: DAVID STARR JORDAN, LL. D., Palo Alto.

Rev. D. EBINA, D. D., Pastor Independent Jap-
anese Congregational Church, Tokio.

Rev. JOHN HAYNES HOLMES, Vice-Pres. of the
American Association for the Advancement of
Colored People, New York, and others.

He did not appear

and

John Haynes

GATHER US IN.

Gather us in, Thou Love that fillest all;
Gather our rival faiths within Thy fold;
Rend each man's temple-veil, and bid it fall,
That we may know that Thou hast been of old:
Gather us in.

Gather us in: we worship only Thee;
In varied names we stretch a common hand;
In diverse forms a common soul we see;
In many ways we seek one promised land:
Gather us in.

Thine is the mystic life great India craves;
Thine is the Parsee's sin-destroying beam;
Thine is the Buddhist's rest from tossing waves;
Thine is the empire of vast China's dream:
Gather us in.

Thine is the Roman's strength without his pride;
Thine is the Greek's glad world without its graves;
Thine is Judea's law with love beside,
The truth that censures and the grace that saves:
Gather us in.

Some seek a Father in the heavens above;
Some ask a human image to adore;
Some crave a spirit vast as life and love;
Within Thy mansions we have all and more:
Gather us in.

—*G. Matheson.*

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